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THE GOOD FIGHT OF FAITH,  
OF  
A RACE FOR ETERNAL LIFE.

BEING THE SUBSTANCE OF A

SERMON

delivered at

BIRSTALL,

ON THE DEATH OF THAT EMINENTLY USEFUL  
SERVANT OF GOD,

MR. W. BRAMMAH,

Who departed this Life, June the eighth, 1780.

BY THOMAS TAYLOR, V. D. M.

*He that winneth Souls is wise.* PROV. XI. 30.

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# THE GOOD FIGHT OF FAITH,

OR A RACE FOR

*ETERNAL LIFE.*

2 TIM. iv. 7, 8.

*I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me, a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing.*

Here is the triumphant language of an eminent Soldier of Jesus Christ, just quitting the field of Battle, and entering upon his eternal reward. He had undergone many a sharp conflict, not only from wicked, faithless men, unreasonable and bloody in their proceedings; but from principalities and powers, the rulers of the darkness of this world, and from spiritual wickedness in high places. He had felt the thorn in the flesh, the messenger of Satan being sent to buffet him; but having overcome all, he is now made more than conqueror, through him that loved him. He had been a spiritual Father to young Timothy.

othy; and now gives him very suitable advice respecting his conduct in the important business he was engaged in. He appeals to him respecting his own life, and also the doctrines which he had taught, and which he was now going to seal with his blood. Nor does he speak in a murmuring stile, as though he thought that he had met with hard measure: no, he exults in his sufferings, knowing the glorious harvest which he was going to reap: *I have fought a good fight, says he, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me, &c.* Glorious conclusion! Blessed conquest! Happy Saint, and Eternal conqueror! Many of you here present, know that I am now fulfilling the request of an eminently useful servant of JESUS, who has lately rested from his labours, and who, years ago, desired that if I should survive him, I would speak from the passage now read in your hearing; and as he is now entered into the joy of his Lord, I appear before this immense multitude\* to discharge my promise made to my worthy deceased friend. I must therefore call your attention to the text, begging of you to call on the Father of lights for a blessing.

First, I shall consider what every believer is called unto.

Secondly, The encouraging reward, *a crown of righteousness.*

Thirdly, The general terms in which it is offered, *to all who love his appearing.*

Lastly, Attempt a suitable application.

1. And

\* The Sermon was preached out of Doors, no Chapel being capable of containing the people.



I. And first, I am to consider what every believer is called unto, *I have fought a good fight*, says the apostle. Hence we see that we are called to *fight the good fight* also. But what are those enemies which we are called to fight against? One of these legions is called the *flesh*; fallen corrupt nature with all its powerful appetites. This is always put in opposition to the spirit. Sometimes it is called *the old man*, which must be crucified. This is an enemy which is very near us, one bred in our own house; and here it may be said in a sense, *a man's foes are they of his own household*. Every child of God may say, "I was shapen in iniquity, and in sin did my mother conceive me." How does our pride swell and domineer? and is for exalting itself above all that is called God! scorns to bend, and like the haughty tyrant of old, says, *who is the Lord that I should obey his voice?* There is stubborn unbelief, just like an iron sinew, quite inflexible, which dares even to give the God of truth the lie; will rather hearken to the voice of the Tempter than the voice of God. By unbelief our first parents fell; by unbelief Cain's offering was rejected; the old world was lost; Pharoah and his host were drowned; the Sodomites perished by fire; the Israelites perished in the wilderness; and the Jews rejected the Saviour of the world. Set your faces as a flint against this enemy, that you may be strong in faith giving glory to God, that you may believe to the saving of your soul. To give a proper description of all the members of fallen nature, would far exceed the limits I am at present circumscribed by; nay, were all the discourse upon that subject alone, it would not exhaust it. What envy! what hatred! emulation! strife! hypocrisy! malice! guile! evil thoughts! what swarms of these? just like the locusts in Egypt! eating up every good desire, and leaving the soul dead to God, and every thing which is good! so that it is a just saying, "the heart is deceitful, and above all things desperately wicked."

2. Anoth-

2. Another legion of our enemies ranges itself under the standard of the *world*. This grand enemy has conquered many, and is gaining new conquests daily. Hence we are continually apprized of the danger, and warned against the deadly snare. "Love not the world, neither the things of the world; if any man love the world, the love of the Father is not in him."

The spirit of the world is as opposite to the spirit of God, as darkness is to light. The spirit of God is the spirit of liberty, the spirit of the world is the spirit of bondage; the spirit of God is a spirit of life and peace, the spirit of the world is the spirit of death and discord. The spirit of God is the spirit of light and knowledge, the spirit of the world is the spirit of darkness, error and confusion. The spirit of God is liberal, generous and kind; the spirit of the world is selfish, mean and contracted; ever seeking and loving its own; full of corruption and deceit, and utterly repugnant to every gracious sentiment, and is of the earth earthy, carnal, sensual and devilish.

The cares of the world stand in full force against the kingdom of Jesus; and hence we find our Lord frequently admonishing us to take heed of them. He compares them to thorns which spring up and choak the good seed, and prevent its bringing forth fruit in its season. There is the more need to beware of the cares of the world because they often come cloathed with so many plausible excuses; such as frugality, a necessary attention to business, being helpful to our fellow-creatures, and the like. Nay, sometimes even the Bible is brought in to plead their wretched cause, in such sayings as these, "Owe no man any thing." — "Provide things honest in the sight of all men." All this is undoubtedly right, and what is the duty of every man; but there is an over doing, and that is often an undoing of things; to go as far as is lawful is right, but over reaching the matter spoils all. It is our duty to eat and drink, sleep and talk: but if we  
were

were always eating and drinking, we should be gluttons and drunkards; were we always sleeping, we should be down-right sluggards; and were we always talking, I think few would like our company. So anxious, carping care is an intemperance in its kind, and as such we are called to watch against it.

The customs and fashions of the age have lifted up their heads against him whose kingdom was not of this world. All its dress, compliments, manner and behaviour, are quite opposite to him who laid in the manger, to him in whose mouth was found no guile, to him who wandered up and down like a poor outcast, and had not where to lay his head; to him who stood condemned at a worldly tribunal, and who breathed out a sinless soul in agonies on the cross. O, my brethren, this crucified Saviour is a theme which fires my soul, nothing ever touches my flinty heart like Christ crucified, a God incarnate bleeding for sinful worms; all which cries aloud, in bloody tears, *be not conformable to this world; for the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever.*

The company of the world is no great help to religion; and yet it is no small difficulty to avoid it. It is no easy matter to disengage ourselves from our connections and acquaintance; and yet if that is not done, we cannot *follow the Lamb whithersoever he goeth*. If a man forsake not father and mother for the sake of Christ, he is not worthy of him. There may be a cross in this matter: but it may be taken up, and we are sure to find a blessing under it. "*O, come out from among them; be ye separated from them.*"—"Come out of her my people that ye be not partakers of her sins, that ye receive not of her plagues\*." They are of the earth earthy, and so is their conversation; they do not love Jesus, and therefore do not love to talk about him. Indeed, here is a general defect in this respect; very few

\* Rev. xviii. 4.

few of us have so much of Jesus in our conversation as we ought; and that is a certain sign we do not love him as we ought. O let our *conversation be in heaven*, and then we shall speak more feelingly of the King of Heaven.

III. *But we wrestle not only with flesh and blood;* but we have PRINCIPALITIES and POWERS to contend with. There is therefore a third battalion ranged under the standard of Belzebug; all hellish enemies to our King and our cause. Saint Paul had engaged in many a conflict with these; he knew the *wiles of Satan*, thoroughly understood his devices, and therefore was truly prepared for them. He *had felt the thorn in the flesh; the messenger of Satan who had been sent to buffet him*. And this more or less will be the case with each of us who are on the Lord's side. Some of Satan's temptations are of the pleasing kind, and these are the more dangerous. He generally succeeds when he brings a bough of the forbidden fruit with him, and pretends friendship unto us; sets some pleasing object before our eyes, and transforms himself into an angel of light. In this manner did he attack our first parents, and their fallen posterity demonstrate the fatal success. But if the pleasing bait will not allure, he will frown out at full length, a dragon, having seven heads and ten horns, enough to make the stoutest tremble; and well is it for us that the "Lord knows how to deliver the godly from every temptation."

But by whose wisdom or power are we to overcome? methinks you are ready to anticipate the answer, and say, surely if we conquer, it must be through him that loved us: that is true; and he will be your wisdom to direct you through the thick mists and fogs which the enemy may raise in your way; he will be your strength and fortitude, and you may do all things through him strengthening of you.



So that

*"Your warfare being o'er  
And all your conflicts past,  
Ye may o'ercome through Christ alone,  
And stand entire at last."*

What is the armour by which we are to overcome? doubtless *the whole armour of God*: none else has ever proved effectual. This has been long tried and proved, and never needed repairing. The great multitude, which no man can number, have all overcome by the same. Put on therefore the whole armour of God; put it all on, not a part.

*"Leave no unguarded place,  
No weakness of the soul,  
Take ev'ry virtue, ev'ry grace,  
And fortify the whole."*

Have your loins girt about with truth, have on the breast plate of righteousness; the helmet of salvation; the shield of faith, and the sword of the spirit, which is the word of God; and have your feet shod with the preparation of the Gospel of peace, and constantly use that good old weapon called, All Prayer\*. Now put this armour on, and keep it on; and remember, here is no armour for your back; so that you must continually face your enemy; turning your back gives him a great advantage, and his fiery darts will certainly pierce to the heart.

The second thing we are called to do is to run our race; I have *finished my course*, says the Apostle. The words run in figures, taken from the olympic games; running and fighting were some of the principal exercises. There is a course of experience of divine things which we are called to finish. Other racers have their several stages marked out in their course,

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\* See an excellent Sermon by Mr. WALSH, from, "Put on the whole armour of God."

has the Christian. His first stage is repentance from dead works. This is his first setting out, and here we must all start. His next stage is believing in the Lord Jesus; and indeed it is by faith he must run all the way through. For if we do run with patience the race set before us, it must be by *looking to Jesus*. The next stage to keep to the metaphor, is holiness; for verily without it no man can see the Lord; yea, our Lord died that he might destroy the works of the Devil; to make a full end of sin, and bring in everlasting righteousness. To this end Saint Paul says, *this one thing I do, forgetting the things which are behind, and reaching to the things which are before; I press to the mark for the prize of the high calling*. Holiness is then undoubtedly the mark, and the prize eternal happiness. In another place he says, leaving the principles of the doctrines of Christ, let us go on unto perfection. The completing stage of this race is perseverance, the faithfully holding on to the end, the finishing this course with joy, so that we may enter into the rest which remains for the people of God.

2. There is also a course of toil and labour which Saint Paul finished, and consequently what we are called to engage in: and this we are called to encounter while here below, more especially the ministers of Christ: as he had to work the works of him that sent him while it was day, so have all his true servants to tread in his steps. To labour in season and out of season, and to be willing to spend and be spent in the service of God. It is not preaching two Sermons on a Lord's day which will excuse a faithful labourer in the Lord's work; no, as he does not engage in the awful business for an idle life, so he is willing to deal his Soul out at every blow.

3. There is also a course of afflictions and sorrows, to finish. The Apostle was not one of your airy frothy preachers, not one of your merry companions who could jest and droll, and excite a spirit of levity: O, no; he was a man of tears; he preached with  
tears;

tears; he wrote with tears, and something like his dear Lord, he was a man of sorrows and acquainted with grief; and this I apprehend to be the case with every child of God, more especially every minister of Jesus. They now *sow in tears, but they shall reap in joy*; they now *go weeping, bearing precious seed, but they shall return with joy, bringing their sheaves with them.*

4. There is a course of persecution. In this the Apostle was feelingly engaged. Hear what he says, *But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, love, patience, persecutions which came to me at Antioch, at Iconium, and at Lystra, which persecutions I suffered: but from all the Lord delivered me. Yea, and all that will live Godly in Christ Jesus shall suffer persecution.\**

Here was an Archbishop! whose dignity consisted in superior labours, sorrows, crosses, and persecutions. See a catalogue of his sufferings, 2. Cor. Chapter 11.

Now though we have no penal laws in force against us, yet we must not expect to go free from persecutions of some kind; but indeed we are so little accustomed to any thing of that nature, that we cry out before we are hurt. O, may we submit to our Saviour's yoke in this sense, and finish our course with joy.

A third article to which we are called is, a depositum to keep; *I have kept the faith.* But is there any danger of not keeping it in such as have it? doubtless, or the Apostle was speaking to no purpose. He knew such as had made *Shipwreck of faith and a good conscience*, and of such as had departed from the faith; but this was not his case; for by divine assistance he had preserved that great depositum.

\* Chap. iii. ver. 10, 11, 12.

1. He had kept the doctrine of the faith pure, notwithstanding the many prevailing errors which spread themselves on every side, and some of them of a very plausible kind. The *gnosticks*, the antinomians of that age, were a corrupt set of men, both in life and doctrine, and laboured to overthrow all experimental and practical religion, by substituting a set of tenets in the place thereof; labouring to undermine the Apostles as a set of legal men who preached up an uncomfortable religion. Against these innovators of truth the Apostle stood forth in the defence of the gospel, and kept the precious truths pure; and as such they are transmitted to us.

2. He had kept the experience of the faith. It was not sufficient to him that he once in his life believed; he continued daily to *live the life of faith in the Son of God, who loved him and gave himself for him* \*. This really must be our case, if we intend to have the crown of righteousness, lest we should *return with the Dog to his vomit, and the washed Sow to the wallowing in the mire*. If this saving light hath shined in your hearts, take heed lest by any means it should become darkness; that the heart of flesh become not an heart of stone again. He also kept the practice of the faith; and this is the real proof that there is real experience. Where there is real life there is motion, and where there is real life there will be heat. *Shew me thy faith without thy works, and I will shew thee my faith by my works*. The tree must be known by its fruit. This Apostle laboured in all things to keep a conscience void of offence, and could say, *Ye are witnesses, and God is a witness also, how holily, and justly, and unblameably we behaved ourselves among you that believe* †. Now many of you know that this was the case with our dear deceased brother. He really maintained the essential doctrines of the faith; for his standing topics were, repentance towards God, and faith in our Lord Jesus, and holiness without which

\* Gal. ii. 20.

† 1 Thess. ii. 10.



which no man can see the Lord. Now these are certainly the three essentials of religion, and the maintaining of these is really maintaining the doctrine of the faith. The experimental part he daily kept up, he could not live without it. And as for the practical part, I hope I may appeal to all who knew him, that his conversation was in heaven, and that it was his delight to speak and act in all things for the glory of God.

II. The second thing to be considered is, the encouraging reward, *a crown of righteousness*. A crown! what are all the petty rewards which are given here below; nay, what are all the kingdoms of the world in comparison of the crown of righteousness? A crown implies a kingdom, and the believer receives a kingdom which cannot be shaken, which richly repays all his conflicts here below. But it is a crown of righteousness; and this gives a dignity to it which words cannot express. 'Tis purchased by the righteous blood of Jesus, and is given freely to all who conquer in the way of righteousness. It may not be improper to mention a few of the Jewels which adorn this crown. One precious Jewel is, a deliverance from a weak and frail body. This earthly tabernacle is a heavy clog to its immortal inhabitant, and often presses it down in its passage to the regions of bliss: the various maladies it is subject unto, the daily breaches in its clay walls, which stand in daily need of reparation, are as so many weights which are continually pressing it down; but when the happy spirit arrives safe in its Father's kingdom, no complaints of this kind shall ever molest it any more. No, then the weary pilgrim will for ever be at rest, and the inhabitant of that land shall no more say, *I am sick*. The body shall sleep sweetly in the dust, under the protection of guardian Angels, till waked into life by the quickening voice of the Son of God. Then that which is sown in corruption, shall be raised in incorruption; that which is sown in weakness shall be raised in power; and that which is sown a natural body shall be raised

*raised a spiritual body.* In a word, *it shall be fashioned like JESUS'S GLORIOUS BODY*, and never return to dust again.

Another shining ornament in this crown, is a complete deliverance from all temptations: that can never be promised here below: for all that are converted are sure to be tempted, and the temptations will last while life itself shall last; and the more grace we have, the severer will the onsets of the enemy be. Sometimes he appears as a friend, and presents us with a cluster of the forbidden fruit, some pleasing object, some alluring bait, and this is the harder to be resisted, especially if it wears the aspect of innocence. Such was the case with our first parents, by Satan transforming himself into an angel of light, and under that mask he succeeded but too well. Temptations and trials, for the present, are not joyous; no, they are thorns in the flesh; but there will be none of these thorns in the believer's crown of righteousness.

Another jewel will stud the glorified believer's crown, and that is, a capacity to serve God far better than what he did in his life. So many interruptions from things without, so many infirmities from within, render our services very maimed and imperfect: but in glory, nothing of this kind can happen. The sight will be clear, the heart continually, like the altar of incense, ascending to God the sweet perfumes of praise, as a grateful fragrance before him. No worldly calls, no worldly cares to checker our bliss, or sully our cheeks with sorrow, *the former things being done away.*

The heavenly company also will not fail to add to the felicity of the glorified Saint. There are many infirmities in the Saints here, which call for our compassion and forbearance, so that we have need of patience with them: but when we come to mount  
Zion,

Zion, and to the city of the living God, and to the general assembly and church of the first-born, and to the spirits of just men made perfect, there every heart, and every harp, shall be in perfect harmony and concord, and not a single jarring string, but all in a pure flame of love and praise. No different sentiments, all the little distinctions, occasioned by a party spirit, are for ever buried and forgotten as though they had never been.

4 But what will crown all, is a sight of Jesus; whom having not seen here they love, in whom though not seeing yet believing, they did rejoice; and now do rejoice with joy unspeakable, and full of glory. But then

*"The Saints in his presence receive  
Their great and eternal reward,  
In Jesus, in heaven they live,  
They reign in the smile of their Lord:  
The flame of angelical love,  
Is kindled at Jesus's face;  
And all the enjoyment above  
Consists in the rapturous gaze.*

How shall I gaze with astonishment at that countenance once so disfigured! that glorious head once incircled with thorns! those hands and feet so rent and torn with nails! and the whole of that man of sorrows so wounded, pierced, and bruised for my transgressions.

The believer's crown is a never-fading one; the inheritance is incorruptible and undefiled. Whatever glory any of the princes of this world may have, it is of short duration; it flies like a shadow, and all their pomp and splendor will soon be laid in the dust; but the righteous shall be had in everlasting remembrance; they receive a kingdom which cannot be shaken; a treasure which rust cannot corrupt, and  
where

where thieves cannot break through or steal. The very idea of their happiness ending, would cast an amazing damp upon all the heavenly inhabitants, and bring a kind of gloom upon the celestial mansions; but their kingdom is an everlasting kingdom, and their dominion is ages without end.

The believer's crown is worn without envy. That is seldom the case here below. *The Spirit that is in the world lusteth to envy*; so that if one poor mortal is elevated above his fellows, it renders the lives of hundreds miserable in that they are not as high themselves; and every laudable thing said to be done by the envied object, adds a spear to their hearts. But nothing of that base temper will molest the bosoms of the blessed spirits above; for though they shall differ in glory as one star differeth from another, yet every vessel shall be full, full of God, and fully satisfied, and God shall be all in all. Time does not permit me to enlarge, and indeed the subject is vastly beyond my reach, my very conceptions are lost, and no wonder that my feeble words fail.

III. The third thing to be considered is, the encouraging offer to *all who love his appearing*. This is well brought in, or many might be discouraged. By the appearing of Christ, I presume we are to understand his coming to Judgment—How different will that be from his first appearing! His first appearing was to save the world; his second appearing will be to judge the world. His first appearing was in great poverty, not having where to lay his head; in his second appearing he claims the Sovereign right of all things. In his first appearing *he was a man of sorrows and acquainted with grief, despised and rejected of men*; a poor wandering fugitive; persecuted, full of stripes and bruises, treated as a ruffian, expiring in agonies on the cross; and (be astonished, O my soul) all this to make an atonement for the sins of the whole world! But now the scene will  
be



be changed; he will ascend, not the cross, but his awful, his majestic throne, and innumerable multitudes of glorious angels shall attend him: with what sublimity is this described by the prophet Daniel, ch. 7. *I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne the fiery flame, his wheels a burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment-seat was set, and the books were opened.* Dan. vii. 9, 10.

————— “O how unlike  
The babe at Bethlehem! How unlike the man  
That groan'd on Calvary! Yet he it is,  
That man of sorrows! O, how chang'd! what pomp!  
In grandeur terrible, all heav'n descends!  
And Gods ambitious triumph in his train.”

Such is thy judge, O sinner, who now waits to be thy Saviour. Such will be his appearing when he cometh in the clouds of heaven. But who are they that will then love his appearing, to whom this crown of righteousness shall be given?

That this is not the case with any unregenerate man I am very clear, whether they are open profane sinners, or whether they are of a more refined cast; for while they are in that situation, the whole mind is alienated from the life of God; nay, as they are quite ignorant of God, how can they love him? The lover of Jesus has been made sensible of his own state; that he is a poor, needy, hell-deserving creature, and from that sensibility finds a need of Jesus as a Saviour; from this sensibility he cries to him who is mighty to save, and strong to deliver, and his cries enter into the ears of the Lord of Hosts. The Lord, whom he seeks, will suddenly come to his temple, and will fulfill the desire of such as fear him;  
he

He also will hear their cry, and will save them. He sheds his love abroad in their hearts by the Holy Ghost given them, and enables them to rejoice in a reconciled God. Having much forgiven them they love much; they love him because he first loved them.

They love his ways; they find them "ways of pleasantness, and all his paths are peace;" they love his people; they are the excellent ones on the earth, with whom is their delight; nor is their love confined to the narrow circle of a party; but where ever they meet with the image of Jesus, they love and delight in it; they are willing to bear the cross of Christ, and are soon made sensible there is no going to heaven without the cross, seeing the world and every thing in it proves more or less a snare in the way. They love the commands of God, not finding any of them grievous, but are sensible that duty and privilege go hand in hand together. These are such as will love the appearing of Jesus; and good reason they have so to do; for to them it will be a joyful appearing; he will appear to own and confess them before his Father, and the blessed angels. He will take them into the innumerable company of angels, and finally wipe their tears away.

All their enemies shall stand confounded, and not be able to lift up so much as a word of reproach against them. Their sorrows and temptations are all at an end. *They came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.* He will appear to reward their works of faith, and labour of love, done for his name's sake. Nothing shall be forgotten; not a cup of cold water shall in any wise lose its reward. He will now shine forth in his own native glory, perhaps in such a manner as the very angels never saw before; it will be the great coronation day of the King of Zion,

Zion, and his glory will beam forth in a very peculiar manner.

*They who love him view his glory,  
Shining in his bruised face;  
His dear person on the rainbow  
Now his people's head shall raise.  
Happy mourners, &c.  
Lo, on clouds he comes, he comes.*

But time does not permit me to enlarge upon this delightful subject, as I suppose you expect to hear something relating to our dear deceased friend, more than what I have said; and therefore I hasten to give you what satisfaction I can consistent with my little time.

This exceeding useful man was born in the neighbourhood of Sheffield, and in his youthful days was as other young people are, careless and unconcerned about his immortal soul; being of a cheerful, lively turn, he was fond of the pleasures of life, and ran pretty greedily after them. But near thirty years ago, the free grace of God laid hold of him, partly through his wife, and partly through hearing the word. The first Sermon he heard affected him, and yet raised in him such indignation, that he thought he could have struck the preacher, who I understand was laying the fall of man down before his hearers, and shewing his stupid wretched state in very strong terms; and happening to say something to this effect, that man was half brute and half devil, and thereby even worse than the very devil himself. This hugely offended poor Brammah; for he thought if the preacher had only made him equal to the devil he could have been satisfied, but to make him worse than the devil put him out of all patience. But notwithstanding this struggle between the Spirit of God and that of the evil one, there was a work begun at that time, which terminated in his salvation. Con-  
viction

viction seized him, a cry was put into his soul for a Saviour. He sought the Lord, and in less than a year found what he sought, namely, *redemption in the blood of Jesus, the remission of sins.*

He now obtained a confidence which I do not find he ever lost, though much tempted, and sometimes ready to give it up. But it was not long before he was made sensible he wanted something which he had not yet attained; he felt a heart deceitful, and above all things desperately wicked; a world of iniquity in his poor fallen soul, and from this sensibility he cried, *Create in me a clean heart, O God, and renew a right spirit within me. Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow.* The Lord heard his cry, and sprinkled clean water upon his soul, and enabled him to rejoice evermore, and to pray without ceasing, and in every thing to give thanks. Nor do I find that he ever gave up his confidence to his dying moment.

Some time afterwards he was put into the little office of a class-leader, and a few souls were put under his care. This office he discharged very faithfully, and the work of God was sweetly carried on among them; so that they both grew in grace, and increased in number. He stirred up the supine, he comforted the mourners, he followed the backsliders, and wrestled with them and for them till they were restored. He was now prompted on to a more general work, that of speaking in public; this also proved that he was sent of God, though he entered upon it with fear and trembling; God crowned and blessed his labour, so that he was admitted as a local preacher, in which station he continued some years, till it was thought that he had a more extensive call; so that about sixteen years ago he was admitted on trial as an itinerant preacher, and was sent into *Cornwall*; were, notwithstanding the needless prejudices which his uncouth manner raised in many against him,



him, he was much blessed amongst them, so that I understand great numbers were both convinced and converted through his ministry. Indeed this was the case in most parts where he laboured, except where prejudice hedged up his way. He was not what people call, a man of parts, he had neither learning, nor pretended to any. There was something in his manner not pleasing, so that if any came to hear him as critics, they generally were disappointed. 'Tis about six years since he was appointed to labour with me in the neighbouring circuit. I must, confess, at first I had no great affection for him, having heard so much to his disadvantage, that I entertained but an indifferent opinion of him; but when I saw how the Lord owned and blessed his labour, my prejudices were soon removed, and I thought, as the Lord owns this man, it is meet that I should honour him, and so I did; and a glorious season we had, the word was like a fire and a hammer breaking the rocks in pieces, and above four hundred were brought into the societies.

The last year he was appointed to labour with me again in this circuit, and 'tis well known to many how gloriously the Lord made bare his arm, insomuch that so large an ingathering perhaps never was in any one circuit. 'Tis true the Lord made use of various means to the bringing of sinners to himself: but my much esteemed friend was a singular instrument herein. One to whom he was a blessing, left this vale of miseries in the full triumph of faith not long since\*, upon which occasion I spoke from this

\* Mrs. Elizabeth Waller, who left this world a few weeks before, in the full triumph of faith, and who was set at liberty about a year before her death, while Mr. Brammah was at prayer with her. She held fast her confidence, adorned her profession, filled up those stations of wife, mother, and mistress, and every other domestic department in life, as became a follower of Jesus. A few years after, Mr. Waller finished his course with joy. I was requested to preach his Funeral Sermon; and his memory was so much respected, that it brought such a concourse of people together,

this very text which I have now been speaking from.

This year being appointed for Sheffield circuit, he found it a trying season; prejudice hindered many from being profited, and weakened his hands much. This called for the exercise of his patience. A few weeks before his death, a circumstance happened which hastened on that awful event. His horse going into a pond to drink, by some means fell down, and rising up hastily his foot hung fast in the stirrup; but very providentially the boot strap broke, and the boot came off, and the horse galloped away, and left him in the pond; and had not his boot strap broke, in all probability he must have been dashed to pieces. However, he was left in the pond, and being very helpless, he could not get out till some one came by and helped him out. This accident gave him such a cold as laid a foundation for his death.

He laboured under a complication of disorders, particularly a dropsy and an asthma, on which account, especially the former, he was obliged to make use of a little Rum, which gave offence to some who were so unkind as to report that he drank too much. He was coming in and going out of my house, in which he could be very free, two years, and nothing of intemperance was seen there; so that it was a slander. The Sunday before his death, he spoke in public three times, and in the evening his text was Psa. l. 15. *Call upon me in the time of trouble, I will deliver thee, and thou shalt glorify me.* After preaching he was very poorly, and had but a poor night, and continued worse the next day. Some who came to see him, said, "O, you'll preach on Thursday night." He answered, "I shall be in glory on Thursday," and so it came to pass; for he languished on Tuesday, and Wednesday, and on Thursday morning he attempted

gether, that though it was the fourteenth day of December, and a deep Snow, the Chapel could not contain half the congregation; I was therefore obliged to preach in a field.

attempted to get up and called his wife to help him; but as he was rising his strength failed him, he sunk down and died. Thus finished his course, one of the most useful preachers which this age has produced. He did not speak much during his last illness; but was a pattern of patience and resignation to all around him. His affliction was heavy, but God was his support.

Time does not permit me to say much more concerning him, nor need I; ye knew the man, and his communication, and many of you are living witnesses of the power which attended his word. For my own part, I never laboured with so useful a man in all my life. He was one of those many instances of God *choosing the foolish things of the world to confound the wise*. I have sometimes desired him to labour to improve himself, in the way of study. He has answered, "I have often attempted it, and wept and prayed over it; but never could obtain any advantage thereby, so that I must be obliged to go on the way in which Providence has been pleased to bless me." I believe it was so, and that God used him, unpolished as he was, that the world might see it was not the excellency of human wisdom, or the enticing words of eloquence, but the power of God which saves souls.

Let me now exhort you all to improve this providence which has taken him away. Remember how ardently he exhorted you all to press on, to rest in nothing short of the whole image of God. How earnestly he prayed for the self-same thing in you all. Now, though dead, yet let him speak unto you, and let him excite you to meet him in his Father's kingdom. Be ready, O be ready! trim your lamps, so that however suddenly the Bridegroom may come, he may not find you sleeping. May you fight the good fight, may you finish your course, and keep the faith; so may you at last receive the crown of righteousness, which fadeth not away. *Amen.*

FINIS.

